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FOR THE GOSPEL MESSENGER.

BISHOP BOWEN'S ADDRESS.

To the Convention of the Protestant Episcopal Church in South-Carolina; delivered on the 25th of February.

Brethren of the Clergy and Laity,

It is required by the second section of the fifty-first Canon of the Church in General Convention, as revised and amended in 1832, that "at every annual Convention, the Bishop shall deliver an Address, stating the affairs of the Diocese, since the last meeting of the Convention, the names of the Churches which he has visited, the number of persons confirmed, the names of those who have been received as Candidates for Orders, and of those, who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the Clergy; and, in general, all matters tending to throw light on the affairs of the Diocese; which address shall be inserted on the journals."

I proceed to the duty which is so required, and will endeavour not to detain you with it long, from the deliberative and other business, for which you are assembled.

The Churches visited since the last Convention, are, Trinity Church, Columbia; Grace Church, Camden; St. David's Church, Cheraw; Trinity Church, Society Hill; All Saints, Waccamaw; Prince George Church, Winyaw, Georgetown; Grace Church, Sullivan's Island; St. John's Colleton; St. John's Berkeley, and Pineville Chapel. On my way to such as was more peculiarly *diocesan* visitation duty, the Church at Augusta was visited, and Confirmation administered there. Confirmation was administered, also, in all the places mentioned, as visited in the Diocese, except in the last four of them. To St. John's Colleton, and St. John's Berkeley, I was carried by an anxiety affecting me, concerning them, as vacancies made within the year, and where the interest of the Church demanded, with more than usual strength of claim, whatever attention I could render it. The object, however, of my visiting both those Parishes, was in great part, frustrated, by extreme inclemency of weather. In June, occasion was taken to visit St. Augustine. The Church at that place had been founded by missionary services from this Diocese; the Young Men's Missionary Society, having defrayed the expense of the employment there of several ministers, the first of whom was the

Rev. Mr. Fowler; and an interest in its condition has been cherished among us, inducing whatever attention to its necessities, circumstances would permit. It was gratifying to find the Church, in the building of which, much difficulty had been experienced, handsomely completed and furnished. It was Consecrated, and Confirmation was at the same time administered in it; the Rev. Mr. Brown, the missionary from the Foreign and Domestic Missionary Society, and the Rev. Mr. Neufville, who had kindly accompanied me from Savannah, assisting in the celebration of those offices.

To the instances above reported, in which Confirmation has been administered, since the last Convention, must be added the administration of the same rite for the Churches of this City, which took place in November, at St. Michael's Church. The whole number confirmed, (including that of those out of the Diocese,) is 136.

Trinity Church, Society Hill, was Consecrated on the occasion of my visiting that place. The erection of this Church has been an effort of sound and generous zeal, on the part of a few individuals, under the encouragement afforded them by the judicious and amiable ministry of the Rev. Mr. Marshall, of Cheraw. Hitherto his services are extended to this new Church, so far as they can be, consistently with his duty at Cheraw. The Congregation are desirous of obtaining the services of a minister of their own; and will, it is understood, soon complete arrangements, necessary to that important object. The Church which they have erected, is large and commodious, and in its style and appearance, affords evidence, of more than ordinary liberality of expenditure, in proportion to the number concerned.

The following are the only instances of Ordination, to be reported, as having taken place, within the Conventional year. The Rev. Charles Leverett, Deacon, was ordained a Priest, in May last. The Rev. Peter J. Shand, was admitted to the same order of ministry in July. Mr. N. B. Screven, was ordained a Deacon, in November, and Mr. John James Hunt, of Georgia, in January. Mr. James Fowles, who had been a Presbyterian Licentiate, was ordained a Deacon, on Sunday, the 15th inst; as were, at the same time, Mr. Stephen Elliott, Sen., Mr. William Elliott, Jun., and Mr. C. C. Pinckney, Jun. Mr. Stephen Elliott, is engaged to serve Prince William's Parish; Mr. William Elliott, St. Luke's, and Mr. Pinckney, St. James' Santee. Mr. Screven is engaged in useful duty on the plantations of the Messrs. Clarkson, on the Congaree.

No person has been received as a Candidate for Orders, except Mr. Fowles, whose admission to Deacon's Orders, took place as mentioned above. There remain of those, heretofore reported, 6.

Two of our Clergy have removed from the Diocese; viz: the Rev. William H. Mitchell, and the Rev. T. H. Taylor. The former asked for and has received the Canonical certificate of dismission from this Diocese to that of Virginia; the latter, to that of New-York. We have been deprived by death, of the excellently faithful Mr. Tschudy, who had for many years, been the Rector of St. John's Berkeley. He "had walked with God," and his death evinced his presence with him in the fulness of its joy. "He was" eminently "a good man." In his ministry he had given evidence, of a deep concern for the spiritual and moral welfare of the slave population of his parish, con-

sidering them as a portion of his pastoral charge, for whom he was answerable, according to the ability and opportunity to do them good, which were given him; and there is reason to hope, that the proprietors who gave countenance and encouragement to his pious views in this respect, have found no reason to regret that they had done so. The Rev. William Wilson, Rector of St. Matthew's Parish, has also been removed by death.

The vacancy which has been occasioned, in St. John's Berkeley, has not yet been supplied. We may be permitted to wish, that when it shall be, an accession of strength will come to the work of our ministry, in that interesting station of it.

The Parish of St. John's Colleton, made vacant by the removal of the Rev. Mr. Taylor, will be supplied, we are given to expect, by the Rev. Mr. McKenney of Maryland, now officiating there.

The Rev. Mr. Thomas, has resigned the charge of the Churches on Edisto Island, and the Rev. Mr. Leverett is serving them. No regular official notification has been forwarded, of his election by the Vestry, to succeed the Rev. Mr. Thomas, in the Rectorship of these Churches. He has served them, we have reason to know, faithfully and acceptably. The Rev. C. P. Elliott, has resigned the charge of Prince William's Parish, and the Rev. Mr. Young, that of St. Luke's; the latter confining his ministry to the Church in Grahamville. The Rev. Mr. Gibbes has resigned the Assistancy of St. Philip's Church, and been succeeded in it by the Rev. Mr. Cobia. The Rev. Mr. M. A. Perry, has been received canonically, as a Presbyter of this Diocese, from that of New-York. The Rev. Mr. Richard Johnson, the Rev. Mr. William Johnson, and the Rev. Mr. Thomas A. Cook, who had been Deacons of the Diocese of Virginia, have all been regularly dismissed, according to the provisions of the 17th Canon, to this Diocese, and recognized accordingly. The first named of these is engaged to serve St. Matthew's Parish.

St. Stephen's Chapel, which was usefully served by the Rev. Mr. Cobia, when we were last assembled, is now temporarily under the charge of the Rev. Mr. Trapier, having the assistance of the Rev. Mr. Folker, in order that this benevolent service might be made to consist, with his uninterrupted attendance at his Churches in St. Andrew's Parish.

The Rev. Mr. Potter, lately of Massachusetts, having been canonically received as a Presbyter of the Diocese, has been elected to the charge of St. Paul's Church, Pendleton.

Christ Church, Greenville, has continued vacant since the resignation of the Rev. Mr. Folker, but has been very satisfactorily supplied by the Rev. Mr. C. P. Elliott, during part of the last year, as it had been the year preceeding, by the Rev. Mr. Leverett.

The Society for the Advancement of Christianity, to which that Church has been largely indebted for the provision necessary to its being served by the ministers last mentioned, as by others, continues to have most worthy claims on the benevolence of the members of the Church, throughout the Diocese. I would be permitted again to urge them on the attention of all by whom they may hitherto have been deferred. The expenses of other missionary services besides those of Mr. Elliott, at Greenville, have been, according to its ability, defrayed

by the Society within the year; the Rev. Mr. Perry, and the Rev. Messrs. Johnson, having rendered, in its behalf, some attention to the necessities of the Church in vacant places.

The Trustees of the Society, having become sensible of the strong necessity of providing it with a habitation of its own, where its Library might be better and more safely accommodated, its Depository kept, and all its business transacted, have thought themselves warranted, in appropriating to this object, a small portion of its vested capital. It is hoped that little or no deduction will be thus rendered necessary from the income, applicable to missionary, and other purposes of good to the Church. If in any instances, a reduction should take place of the appropriations in aid of the support of the ministry, it is hoped that allowance will be made for the unavoidable necessity of such reduction, in consideration of another use made of funds, seeming to the Board of Trustees, as important as any demanding their immediate action.

Of "matters tending to throw light on the affairs of the Diocese," the most important, occurring to me, as fit to be in any manner noticed here, are the following. Candidates for the ministry in the Diocese, (anxiously as we had hoped to the contrary,) have come, and are likely to continue to come, to the exercise of it, from under circumstances of preparation, differing according to prepossessions existing among us, in their claims upon general confidence, and differing in probable influences upon the character they had contributed to form. These claims and influences, I am anxious to see, as I am sure they may be, made so to coalesce, as to be rendered perfectly innocuous as to the unity and harmony of the Diocese. The tendency of the difference of circumstances referred to, to induce contrarieties and jealousies of feeling and opinion is obvious; and the obligation on the part of all whom it affects, is as imperative as any to which Christians can be subjected, to strive to deprive it of any danger it may bring with it, to our perfect peace and fellowship in Christ. Differences of sentiment, should be so entertained, and so acted on, so long as they must continue, as not to be at all inconsistent with a sound unity of the ecclesiastical state. Anxious fidelity to received obligation, according to the letter of it, to the utmost that can be, as well as spirit, will be the certain means of the preservation of all in each others' confidence and esteem. The best evidence of such fidelity will be, a ready conformity with things required by the order and teaching of the Church, according to the generally received and most obvious sense of them. Where this is given in the general tenor of ministerial conduct, allowance will easily obtain for minor differences, with respect to which, nothing is prescribed, and we shall *walk together* in sufficient agreement for that great interest of the Church, which is charity. To this I could not consider any indulgence among the clergy, to each other's peculiarities of sentiment and action, too great a sacrifice, which would not imply acquiescence in dishonour done the Church, by a surrender to claims from whatever quarter brought, of the well understood, and deliberately received conventional obligations of its service. When we are prepared for the surrender of these, it should be into the hands of the authority, by which, in the Church's behalf, they had been imposed. I will only

add, that the more thoroughly the history of differences merely of sentiment, in the Church, not materially affecting the character of our public ministrations, according to its rule, is known, the less will be the danger of our magnifying their offence, and contending uncharitably concerning them. Soundly enlightened minds, as well as honest and good hearts, are essential to the Church's unity and peace.

Our Sunday School instruction, according to the Sunday School Union of our Church, is, I trust and believe, in general likely to be productive of good. Still it cannot too earnestly be desired, that it may be understood to be according to its original design, *a charity for the benefit, particularly of the children of the poor*, and such as can otherwise have no religious or moral instruction. So extended as to be made to embrace the children *generally* of the congregations, there is danger that it will be permitted to supersede, both the parent's and the pastor's, catechetical and other religious instruction of children. Let this danger not be realized. The parent's duty as to this matter, can never be foregone, without offence against heaven, and deep injury to our young. The Sunday School in every instance, especially where it consists of the children of the congregation, should be the *minister's school*, conducted under his authority and inspection, by such suitable assistants, as he may obtain, the lessons of which, should be prepared under the observation and with the help of parents. Ministers should not permit this essential part of their duty to be taken out of their hands, further than into the hands of their own selected assistants.

In adverting, further, to matters generally affecting the state of the Church in the Diocese, I am induced to express the hope, seeming by some circumstances to be warranted, that Christian education, according to our own principles, as Protestant Episcopalians, is beginning to be regarded with less of the lamentable indifference, that has hitherto prevailed among us, than when I have before addressed you in reference to it. The Classical school which the Rector of St. Philip's Church set on foot, and which he and his Assistant in the charge of that Church, have cherished with great attention and care, is regarded, I have reason to believe, as a nursery of sound religious character, in the rising generation of our Church; and the degree in which the claims of the North-Carolina Episcopal Academy, have been honoured among the members of our Church in this portion of it, although far less than had been hoped, is evidence that the important truth is gaining upon the minds of our people, that the young of our communion, will either grow into life with no religion at all, or with any, rather than that which we think best for them, unless we cause religion, as we hold it, to be incorporated with academical education. I take occasion to say that the assistance of the members of the Church in this Diocese, to the North-Carolina school, was not asked, without my having cordially approved the application, to be made for it, and that it seems to me, worthy of regret, that the object, in behalf of which it was asked, should have been regarded by any, as an interest rather of North-Carolina, than of the Protestant Episcopal Church. It is surely time, let me subjoin, that we should be awake to the effect of education without religion, in our academic institutions. The experiment has been sorrowfully made, conspicu-

ously enough to have conveyed to all our minds, the lesson which it should be allowed to teach.

The interest of religious instruction among the coloured people within our communion, here, also, claims a passing word. Still persuaded, that the combined considerations of Christian consistency, of prudence and humanity, all demand our attention to this, I cannot but lament the existence of any obstacles occurring to embarrass and impede it. That the subject is a delicate one, I am perfectly aware. That it admits, at the same time, of being acted upon, not with safety only, but with happy success and satisfaction, is a conviction founded in enough of inquiry and observation, to warrant me in continuing to entertain it. Fanatical excitement ought, indeed, to be guarded against, and even more carefully, than it has been. The hand of authority, should be, on all accounts, *discerningly* applied to this. In the stead of it, sound *religious instruction*, should be encouraged and promoted. The part that belongs to *us*, as a portion of the religious public, seems to me to consist, in obtaining, when it is practicable, the services of approved catechists, regularly appointed by the ecclesiastical authority, with the concurrence of lay advisers, who with the consent and observation of proprietors, shall have, each, his district of duty assigned him, under the constant supervision of the minister of the parish, within which it may lie, and with the assistance of his occasional ministrations. To question the benefit, either to these people themselves, or to the community, of religious instruction, soundly and faithfully given, seems to me, by the experience we have had of it, to be utterly forbidden.

And here the mention suggests itself of the calamity, which providence in its mysterious course, has permitted to befall the Church, in which this important work, of piety and humanity, had first in this country been set on foot, and in which it has, from an early period in the last century, been with successful fidelity prosecuted. The ministers of our Church in St. Philip's parish, have reason to mourn, and we to mourn with them, the interruption which has been brought upon this, their labour of charity. The large portion of their pastoral charge, to whom the privileges of the Church were usefully and happily given, freely to be enjoyed, under the sense of the indispensable obligation of this labour, devolved from their worthy predecessors, to their hands, present us with an affecting case of spiritual distress; and it is most devoutly to be wished, that they may be enabled to meet it, with provision in a great degree commensurate to its claims.

The affliction which has been permitted to befall the ministers and people of St. Philip's Church, is entitled, however, on many other accounts, to our deepest and most affectionate sympathy. The most numerous of our congregations, on whose character, under the conduct of judicious and most faithful pastoral guidance, much has depended of the sound influence of the principles of our Church, have been driven from a house of prayer, endeared to them by the happiest and most affecting associations. The help derived from these associations, to their piety and zeal, cannot be entirely recovered. The altar at which their fathers, and their fathers' fathers worshipped, has been broken down, and the monumental memorials of their virtues, are mingled with the common ruin of the most solemn, and appropri-

ately magnificent of our churches. There is, however, comfort in the assurance, that although the house of God, as they had been accustomed to use it, cannot be restored, their faith has been too well settled to be shaken or disturbed, by the inconvenience of external circumstances, to which they have become subjected, and the hope that in the true spirit of that faith, they will derive from their calamity, a new energy in the service to which it pledges them of God and of his Christ. Let the obligation, I pray you, be unanimously recognized by us, as the representatives of the whole body of the Church in this portion of it, of extending to the affliction of our brethren, all the sympathy it claims, and to their necessity, all the assistance, which circumstances will possibly admit. Their case cannot too much interest us. With too fervent importunity, we cannot beseech God for them, that he would strengthen their hearts and hands, for the travail and sorrow which have been made their lot.

NATHANIEL BOWEN.

FOR THE GOSPEL MESSENGER.

LECTURES OF A PASTOR.

Addressed to the Candidates for the rite of Confirmation.

Lecture VII.—The Evidences of Christianity, continued.

The subject of the last Lecture,* was the insufficiency of human reason, and the consequent necessity of a divine revelation, to enlighten men with respect to religion. In the present Lecture, we shall endeavour to meet the inquiry, whether we have this blessing of a communication from God; or in other words, we shall consider some of the claims of the bible to be received as a divine revelation. Suppose a person was to tell you, that he had a message from the divine governor. You would of course, receive it, provided the messenger exhibited satisfactory credentials of his divine mission; or the character of the message itself satisfied you, that it came from divine authority; or there were other circumstances which in your opinion proved that the messenger was divinely sent. Now these credentials are what are called external evidences, the characteristics of the message itself, are what are called the internal evidences, and the corroborating circumstances are what are called miscellaneous evidences of the truth of the Christian religion. If this messenger were to perform a miracle, such as causing a sea to become dry land, or the sun to stand still, or the dead to return to life, you could not reasonably doubt that he was indeed sent from God, (for no man can do such miracles except God did send him,) nor could you reasonably refuse to receive his message. If this messenger were to send his message in writing, as St. Paul did his Epistles, and at the same time fur-

* See Gospel Messenger for November, 1834.

nish you with satisfactory testimony of his having performed an undoubted miracle, you would be bound to recognize his divine commission, and to welcome his message. You will not evade the force of this argument by saying God cannot work a miracle, for that would be absurd. Unless with the fool you say, "There is no God," you must admit that he can send men a message, and that he can satisfy them it is *his* message by causing a miracle to authenticate it. You will not say you will not believe a miracle, unless you see it, for you believe many things the like to which you have never seen, on the testimony of your fellow men, because you consider it far more reasonable to admit that they have ~~told~~ the truth, provided they have no motive to deceive you, and are sober minded men, who were not probably deceived themselves, than to say we did not see it, we did not know it, we cannot understand, and therefore, we will not believe it. For example, you believe that in some countries, there is no light of the sun for many months in the year. You have not been there, you have seen no one who has been there, you have not studied natural philosophy, and cannot understand how it is so. Why do you believe? Simply on the printed testimony of men known to be wise and honest. Suppose that this printed testimony was a hundred or a thousand years old, that no one had recently visited those dark regions, still you would not think it reasonable to question it. Such is a brief statement of the argument from miracles. We tell you that, first, God hath at divers times, and by sundry agents, sent messages to mankind; secondly, one of the credentials of those agents, was the working of miracles; thirdly, the miracles performed by the agents are satisfactorily proved; fourthly, the record of the miracles, and the accompanying messages we have in the bible.

1. These divine messages were given to mankind, at divers times, during a period of about four thousand years, the first message being to Adam, and the last that we know of, to John the Evangelist, the author of the Book of Revelations. The messengers were sometimes angels whose very presence was a miracle, attesting their divine commission. When the messenger was a human creature, he or she either uttered a prophecy, (which of course was no credential, until it was fulfilled,) or performed a miracle. The messengers about whom we of the present day are chiefly concerned, are the authors of the Books of Holy Scripture. In the Old Testament are thirty-nine Books, but the inspired writers are only twenty-six,* some of the Books having been written by the same individual. The

* The authors of the Books of the Kings, and of the Chronicles, and Esther, are undetermined; but it is agreed they were written by some one who wrote one or more of the other Books.

New Testament has twenty-seven books, and only eight authors. The whole number of these divine messengers therefore, is thirty-four.

2. A miracle was a credential adduced by several of these thirty-four messengers. Some of them worked many miracles. But one, if there were no more, ought to satisfy the reasonable inquirer. And if it be so that any one of the number has not this credential, we shall show that he had the other credential, the gift of prophecy, or that some one, who had these undoubted credentials, bore testimony to his bearing also a divine commission. If an individual has proven that he is a divine messenger, his declaration that another person is so also, or his recognition of him as such, is sufficient to establish the divine authority of the latter, just as when John the Baptist had satisfied men that he was from heaven, they could not reasonably doubt that our Lord Jesus Christ was so also on the testimony of John, even if there had been no other testimony in the case. The first five books of Scripture were written by Moses. He performed many miracles; but the passage at the Red Sea, if there were no other miracle, ought to establish his credit, as a historian and a divine law-giver. The next book was written by Joshua, and I name as its credential the miracle of causing the sun to stand still. The three books next in order are attributed to Samuel. His most remarkable credential, was the gift of prophecy, but he had that of miracles also, for we read on his intercession, "The Lord thundered upon the Philistines and discomfited them." No particular miracle by Ezra is recorded, but it is implied, that he had this credential, for we read, "the good hand of his God was upon him—the Lord had made them, (the people under him,) joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God." "The wisdom of thy God is in thy hand. Our God hath given us *such deliverance* as this." The divine commission to Nehemiah, as being attested by a miracle, is thus referred to: "The hand of my God was good upon me." And they said, "Let us rise up and build, so they strengthened their hands for this good work." "God brought their council (the enemies,) to nought." The divine commission of the author of the Book of Esther, (it being uncertain who that author was,) is sustained by two miracles, the turning of the king's heart to favour the Jews, whereas he had been set against them, and the being *supernaturally* reminded of his obligations to Mordecai. The claim of Job to be regarded as a messenger divinely appointed, is fully established by his sudden and remarkable prosperity after having been reduced to the depths of adversity. The triumph of David over the giant, (without re-

referring to any other miracles connected with his life,) sufficiently proves that he also was sent of God. And so as to Solomon, what was his unrivalled wisdom but a miraculous gift establishing his authority as a divinely commissioned instructor? The sixteen prophets from Isaiah to Malachi had their authority sufficiently established by the fulfilment of any one of their many predictions.

And now as to the New Testament. Of its eight authors, five were of the twelve Apostles, viz: Matthew, John, James, Peter, and Jude, otherwise called Lebbeus, or Thaddeus, and we are told they had "power (a miraculous power) against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." The remaining three authors are Mark, Luke, and Paul. Mark and Luke are supposed to have been of the seventy disciples, and we read, that the devils were subject unto them through Christ's name, and that they had "power to tread on serpents and scorpions, and over all the power of the enemy." Moreover Mark, whom St. Peter calls his "son," was regarded by the ancients as the amanuensis of St. Peter, on whose authority therefore the gospel is rested. Clemens Alexandrinus says: "Mark wrote at Rome what he had learned from St. Peter by word of mouth, and that St. Peter gave out the gospel of St. Mark, to be read in the churches. Tertullian ascribes this gospel to St. Peter. But if there were no miracle by which the authority of the author of the Book of Mark could be established, it would be sufficiently so by the prophecy, (in the thirteenth chapter) of the destruction of the temple, which as we know has been exactly fulfilled. The writings of St. Luke, viz: the gospel which bears his name and the "Acts," have also the sanction of St. Paul's authority, for we know Luke was his almost constant companion. He calls him "my fellow labourer," and when he speaks of others having departed, he says, "Only Luke is with me." And when he uses the expression, "My gospel," as he does twice, (*Romans*, xi. 16. and xvi. 25.) he is supposed to refer to the gospel of St. Luke. As to St. Paul's credentials, the miracles attendant on his conversion, are abundantly satisfactory, to say nothing of the many miracles wrought by him and in relation to him during his ministry.

3. The miracles we have been referring to, are satisfactorily proved. The objectors must adopt one of these three courses. They must alledge either that a miracle is impossible, or that no human testimony is sufficient to prove a miracle, or that the witnesses of the Scripture miracles, were weak men who could not distinguish a miracle from a natural occurrence, or else men who had no regard for truth. As to the assertion, that a miracle is impossible, it amounts to atheism, for to say that God can-

not alter the works of nature at his pleasure is the same as to say, that he did not create them at first, or in other words, that there is no God, but all things sprung from chance. As to the opinion, (maintained by Mr. Hume, but whether seriously held, we doubt,) that no human testimony is sufficient to prove a miracle, it is contrary to common sense, for surely a man can distinguish an extraordinary from an ordinary occurrence; and may be in a situation in which he has no possible motive to depart from truth. For instance, cannot any one of you tell when a man is dead if you will only wait till certain signs of death are developed; and cannot you certainly tell whether it is the same man, whom you see restored to life, and may it not be a case, in which you have no possible interest either one way or the other, in which your testimony can bring you no possible advantage?

As to the third intimation, that the witnesses of the scripture miracles were credulous or false men, it is worthy of remark, that unbelievers, at least, the most intelligent of the authors of that class, have seldom taken this ground. They have preferred to vindicate the paradox that a miracle can never be proved; or have resorted to ridicule as if it were a test of truth. Why have they not impeached the intellectual and moral character of the witnesses of whom we are speaking? Why have they not attempted to show that such men as the author of the Pentateuch, or of the Psalms, or of the Proverbs, such men as Paul and Thomas, and we might add those who have yielded to their testimony, such men as Newton and Locke, were credulous men? Or why not that the men, who "lived not to themselves," "of whom the world was not worthy," who died rather than conceal a tittle of the truth, were nothing better than deceivers? The answer is plain. The charge of credulity on the one hand, or deception on the other, of enthusiasm or imposture, could not have been sustained. History was against such an attempt. Biography was against it. The monuments of wisdom and holiness which these men have left, and are still in existence would have refuted the charges against their understandings and their hearts. The very fact that infidels have preferred a metaphysical course of reasoning against the scripture miracles, to the obvious course of impeaching the testimony by which they are sustained, is itself strong proof of the weight of that testimony.

4. The record of the divine messages and of the miracles by which those messages are proved to be divine, is in the bible. The lesson and the authority claiming our supreme attention to it go together. We have seen that these messengers, at least, many of them, proved their divine commission by working miracles, and we have now summarily looked into the evidence, that those miracles were performed.

In conclusion: On the sufficiency of human testimony to sustain a miracle, your attention is invited to these remarks, from the very useful work of T. H. Horne: "The greatest part of our knowledge, whether scientific or historical, has no other foundation than testimony. How many facts in chemistry, in physics, or other departments of science, do we receive without having seen them, only because they are attested to us: though they may seem contrary not only to our personal experience, but also to common experience! For instance, I am informed that the fresh-water polype, when cut into pieces, is reproduced in each piece; that the pieces of this insect, when put end to end intergraft and unite together; that this same insect may be turned inside out like a glove; and that it lives, grows, and multiplies, in this new state as well as in its natural state. These are strange facts, and yet I admit them upon credible testimony. Again, a man who has never been out of Great Britain, is, by testimony alone, as fully convinced of the existence of foreign countries, as he is of the existence of the country in which he lives."

On the *character* of the chief of the scripture miracles, it is well remarked in Bishop Hobart's fasts and festivals: "Our Saviour healed all sorts of diseases, in multitudes of people, as they came accidentally without distinction. The manner of curing them was above the ordinary course of nature; for a touch or a word alone produced the cure, and often he cured those at a distance from him. The most inveterate diseases submitted to his power; he restored sight to the man born blind; he made the woman straight that had been crooked and bowed together eighteen years; and the man that had an infirmity thirty-eight years; he bids take up his bed and walk. He multiplied a few loaves and fishes for the feeding of some thousands; which miracles were twice done, and at both times many thousands were witnesses of them; and what all men grant to be miraculous, he raised several persons from the dead, particularly Lazarus, after he had been four days in the grave. All these miracles he wrought publicly in the midst of his enemies and for a long time together, during the whole season of his public ministry, which was about three years and an half. His miracles, indeed, were so public, and so undeniable, that St. Peter applies to the Jews themselves, declaring that Jesus of Nazareth, was a man approved of God among them by miracles, and wonders, and signs, which God did by him in the midst of them, as they themselves also knew." And, "The conclusive evidence of our Saviour's divine mission was his being raised from the dead the third day. The witnesses produced for this matter of fact, were eye-witnesses of it, and were capable of giving their tes-

timony in a matter where nothing but common sense and understanding were required. The action and all the circumstances of it, are related with the greatest plainness imaginable; they all concur in their testimony, and the greatest sufferings never prevailed upon them to deny or conceal it. And it is not to be imagined, that so many among the first converts to Christianity, who were famous for their learning and judgment, and inquisitive temper, and who were brought up in the prejudices of a false religion, should have declared themselves worshippers of a crucified Saviour under all worldly disadvantages, if the evidence of our Saviour's resurrection, upon the strictest examination, had not appeared in the clearest light, so that there could no doubt remain concerning the truth of it."

"Collect (says the eloquent Saurin,) all these proofs together; consider them in one point of view, and see how many extravagant suppositions must be advanced, if the resurrection of our Saviour be denied. It must be supposed that guards, who had been particularly cautioned by their officers sat down to sleep; and that nevertheless, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that men who have been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments, for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the church. It must be supposed, either that five hundred persons, were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times, which were most unfavourable to their views. It must be supposed that millions madly suffered imprisonments, tortures, and crucifixion, to spread an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied. And then it must be supposed that the apostles were idiots, that the enemies of Christianity were idiots, and that all the primitive Christians were idiots."

QUESTIONS.

What do you understand by an *external* evidence of a divine revelation?

What is an *internal* evidence of the same?

What are the evidences, derived from corroborating circumstances, commonly called?

How does the working a miracle prove that the agent is commissioned by God?

Is the testimony of several honest, sober-minded, witnesses, acting independently of each other, a sufficient proof of a miracle?

What is the number of the authors of the bible?

Did these thirty-four individuals prove that they were divinely inspired and how?

How does it appear that they uttered *true* prophecies?

How does it appear that the miracles which they record, were indeed performed?

In what book do we find the record of these miracles, and of the lessons to give divine authority to which the miracles were performed?

What does Saurin say, in the remarks quoted from him?

FOR THE GOSPEL MESSENGER.

THE GENERAL INSTITUTIONS OF OUR CHURCH.

(Continued from page 44.)

But the claim arising out of the consideration that they are the institutions of the Church, may be pressed upon another ground. Regarding them as schemes of Christian benevolence, we derive from hence, confidence of the wisdom of their plan, and of the certainty of their effecting the end for which they were appointed. Their continual and final success, is not jeopardied by the thousand dangers which obstruct the progress of irresponsible and voluntary associations. Whilst the commendation is cheerfully rendered, which the zeal manifested in the formation and maintenance of those institutions so well deserves, and whilst not one word of censure is passed on those who give them their countenance and engage in their support, yet it is difficult for a reflecting mind to escape from the conviction, that as their management is wholly entrusted to individual discretion, their character is continually subject to the fluctuations of individual opinion, and they are in constant danger of being perverted from their original design. There is no security that the good which they may accomplish to day, may not, to some extent, at least, be counterbalanced by the evils which may result from them to-morrow. They are borne forward by the current of public feeling; and though the fundamental principles of gospel truth formed the channel in which that current was designed to flow, yet we must be conscious, that there is a continual liability that the inconstant element of which it is composed should overleap its banks, or meeting with

obstructions in its onward progress, should be diverted to another and devious course. There need to be set up on either side the firm and durable barriers of direct responsibility, not to check its rapidity or to abate its power, but rather by guiding it aright, and restraining it from useless and even injurious exhaustion of its force, to heighten its intensity, and increase its capacity for good. The very warmth and excitement with which an object is pursued, increases in ordinary cases the probability of a failure, if there be not some controlling and regulating principle in continual operation. The general institutions of the Church then should claim a preference in our interest and our support, from such considerations to all others instituted for the same objects, whether within or without her pale. She is responsible for the manner in which they are conducted, her agents to whom their management has been committed are responsible to her for the execution of the trust. So long then as we have confidence in the general council by whom she is represented, for wisdom, integrity and soundness in the faith, we may engage ourselves, in their support, with all the vigour and earnestness, which the importance of the cause demands, without yielding to the apprehension that the good we contemplate shall be perverted into evil. It is not intended to assert the impossibility, that the council of our Church should err, either in matters of principle or of practice, or that there should be no failure on the part of those whom she recognizes and approves as the conductors of her institutions; but it is said distinctly, and with a confidence that its truth will commend itself to every one's reflection, that in the sanction which is thus given to them, and the watchfulness which is thus exerted over them, we have the best human security for their judicious management and wholesome influence. Their comparative inefficiency is the only argument which has even been adduced as a warrant for declining the support of institutions which exist "by authority;" but if, upon examination, it is found, that there is nothing in themselves which hinders the utmost zeal on the part of its supporters, the argument fails, and instead of a refutation must elicit a merited reproof for those, who, by admitting the inefficiency of our institutions, charge themselves with the guilt of wilful indolence. None can be more fully persuaded than the writer, that but little of positive and lasting benefit results to the cause of Christ, by setting forth institutions, which are alike intended to promote his glory and extend his kingdom, in the attitude of rivals, by making an opposition to the claims of one, a means of securing the victory for another. To all such institutions, so far as they are engaged in the propagation of the truth, he can sincerely bid "God speed." Some doubtless deserve, and it is trusted will ever receive, the

countenance, encouragement, and help of all. At the same time, it is no more than reason and justice to assert it, and to urge it upon the hearts of all who love the Church, that if those with lesser claims are, to a certain extent, deserving of support, the institutions of the Church itself, which come commended to us, by every consideration which the friends of those employ, and which can at the same time plead in their behalf, other reasons peculiar to themselves, which not our own conviction of duty and expediency only, but the deliberative wisdom and Christian zeal of those to whom we are bound to look for council, approves and advocates, are doubly worthy of our liveliest interest, most enlarged liberality, and vigorous co-operation. The fact that our public and authorized counsellors have maturely judged it proper to establish or to sanction them, should suffice to convince us of their importance and of the obligation to further to the utmost the fulfilment of their object. We would ask no man to sacrifice his right of private judgment, but we would demand of all who call themselves Christians, to exercise that right in a manner, consistent with their character, as rational and responsible beings; and that not by throwing off the shackles of all authority, but by yielding to the counsels of the wise and the good, and following with a glad mind, their godly admonitions. There must be a strong presumption, that these are right, until it has been proved distinctly that they are wrong.

The general institutions of the Church, then, have evidently a claim, as such, on the ready and strenuous support of all her members. If in their actual operation, they prove in any point defective, it becomes at once, the dictate of their common duty, not to abandon them recklessly, to their weakness and their errors, but to engage themselves vigorously, in amending what is faulty, and supplying what is wanting. Their love for the Church, their concern for her prosperity, their respect for her wisdom, their confidence in the soundness of her principles, and the salutary nature of her influence, will be most effectually evidenced, (and if this proof is wanting, we know not what other can supply its place,) by the zealous maintenance of those institutions, which her counsellors have established, and by which her character is known. To withhold from her, in these her well digested schemes of usefulness, our liveliest sympathy, and most strenuous co-operation, would be to manifest towards her, a degree of indifference, or of distrust, which not the loudest protestations of the lips could suffice to prove consistent with the exercise of true affection. To withhold it without a reason, simply from the fact that we have not considered their claims on us, or attempted to estimate their importance and settle the measure of our duty, is confirmation strong,

that whatever place the Church of Christ may have been permitted to occupy in our understanding, it has not secured for itself even a corner in our hearts. And of whom shall this be spoken? Who of all her sons and daughters, shall thus resolve deliberately to act the traitor towards this their nursing mother? Who is ready to bear the reproach of being thus ungrateful and insensible? Is it I? Shall I say to the world, that I value her too little, to care for her interests, or to be concerned for her success? Shall I by silent apathy bear testimony, that her children despise her counsel, and distrust alike the reality of her wisdom, and the soundness of her zeal! Shall my example be a stumbling-block in the way of those who would support her cause, by blasting their hope of strong united effort, and chilling the ardor with which they would prosecute her enterprizes of benevolence? These are questions which no man should be afraid of putting fairly to his conscience, and of answering honestly as if in the sight of God. If we are willing to enjoy the privileges which the Church confers on us, we should consent also to remember the obligation with which those privileges are connected. If we are members of the body of Christ, we should be ready to act with that body, in the fulfilment of the work to which its head has prompted it. And if the question arises, what shall we do first and best for the glory of Christ, and the salvation of the souls of men? The answer is ready, and none can deny its sufficiency and force, *co-operate heartily with the Church, in the prosecution of her schemes of Christian enterprise.*

But this is not all. The Church has other, and perhaps still stronger claims to urge in behalf of her general institutions. It would be injustice alike however, to the reader and the subject to prolong this article with a view to their hasty and cursory enumeration. The importance of the cause will fully warrant its full examination. And the promise to go on in the statement of its claims is made in the humble hope, that the attempt, however feeble, will serve to gain for it some measure of that serious consideration and active interest, which it so well deserves.

“Believe me, (said St. Chrysostom,) for I would not otherwise say it, when I raise applause in preaching, I am then subject to human infirmity, (for why should not a man confess the truth,) I am then ravished and highly pleased. But when I go home and consider that my applauders are gone away *without fruit*, though they might have done otherwise, I weep and wail, and lament that they perish in their acclamations and praises, and that I have preached all in vain. What profit is there in my labours, if my hearers reap no fruit from my words?”—*British Magazine.*

REVIEW DEPARTMENT.

GRIMKÉ'S ORATION.

(Continued from page 52.)

Oration on the Comparative Elements and Duties of Grecian and American Eloquence. Delivered before the Erodelphian Society of Miami University, at Oxford, Ohio, on the 23d of September, 1834; being their ninth anniversary celebration, with notes, by Thomas Smith Grimké, of Charleston, S. C.—On a third important proposition, viz:

"To promote religious and benevolent enterprizes is a duty;" he says, "Who in a Christian land, is absolved from the obligation of aiding with his voice and his pen, his wealth, influence, and example, the cause of Christian enterprize, in all its forms. Fix the eye, with the intenseness of an eagle's gaze, on ancient Greece, and what can you discover there, comparable in the magnitude of its objects, and the benevolence of its principles, in usefulness, durability and comprehensiveness, to the great cause, whose circle, co-extensive with the world, embraces the bible and tract, missionaries and Sunday Schools, temperance, education, and peace. From such fountains, what melody of pure and bright waters must pour all the music of eloquence into the very soul of the orator?" The true orator say the ancient critics, must be a good man, and in the same spirit, our author says: The American orator "must promote the strict observance of justice towards all nations, and among ourselves: and that strength of principle which sacrifices interest to duty; which acknowledges principle as the only standard of expediency, and truth and right as the highest, truest interest of nations and individuals. To him we look, and shall we look in vain? To chasten, exalt, and enlighten public sentiment; to ennoble and purify the model of public character; to cultivate a higher sense of duty on the part of the people in the exercise of their popular rights; to establish as far as in him lies, the obligations of personal independence, of disinterestedness, of self-sacrifice in public life."

"His office in our union, how full of benignity and peace, of justice, majesty, and truth! Where, except in the Christian pulpit, shall we find its parallel? And why do we find it there, but that the Christian ministry are, like him, the advocates of purity, forbearance, and love. How delightful, how honourable the task, to calm the angry passions, to dissipate error, to reconcile prejudice, to banish jealousy, and silence the voice of selfishness!"

"Be assured if the American orator rightly comprehend the genius of Christianity, the spirit of our institutions, and the character of the age in which he lives, and if he desire to be read with admiration, and remembered with gratitude by posterity, he must be deeply imbued with the benign, masculine, thoughtful spirit of religion. Let me then commend to you, as more worthy of intense devotion than all the classics of Greece and Rome, the Scriptures, the most venerable, precious, and magnificent of classics. Let me commend them to you, as richer in the materials and duties of American eloquence than all the treasures that Greece and Rome can lay at your feet."

The peroration contains these affecting remarks in the true spirit of Christian faith and hope: "We part, never to meet again in the majestic and beautiful world which the providence of God has assigned to our nation. We part—but shall we never meet again in the more majestic and beautiful world of angels and the just made perfect? We part, but shall we not meet in the city of the living God, beneath the tree of life, beside the pure river of the waters of life? We part, not like the orator of antiquity, with the promise to meet his audience again, in the fields of a fabulous Elysium, amid verdant lawns, melodious groves, and beautiful streams; but we part to meet again, I trust, as glorified spirits, in celestial mansions."

In a postscript from the Erodelphian Society, referring to the melancholy event of the author's sudden death, it is remarked: "He had just been performing a great duty which he owed to the cause of education, to his country and to religion. In behalf of his scheme of Christian American Education, he had gained the attention and approbation of many of the best minds of the West." * * *

"The energies of his mind were intensely bent upon a plan for interweaving her character and destiny with the very elements of immortality." * * *

"The swan-like sweetness of his eloquence had scarce passed from our ears ere he had breathed his last. The living orator, on whom, but a few days ago, we looked, in all the beauty and vigour of his strength, now speaks only in the embodied thoughts which he has left, and in the undying memory of our hearts. But he has been translated to a higher sphere of existence. His pure spirit has found a congenial home in a society made happy and glorious by the unbroken and perfect action of those principles of peace and benevolence which he steadfastly practised and so eloquently inculcated." * * *

"To the enthusiasm of the scholar, and the zeal of the patriot, the deceased added the benevolence of the Christian. It was the spirit of 'peace on earth, and good will to men,' which breathed through and beautified the productions of his pen, and the actions of his life."

In a note to an oration by Dr. Drake, pronounced on the same day with that now before us, we have these remarks: "It may be truly said of Mr. G. that he was a Christian scholar, a Christian orator, a Christian philanthropist, and a Christian gentleman. He had resolved the whole duty of man, in every situation and relation of life, into the simple and sublime principle of *obedience to God*; and was himself a luminous example of conformity, in practice, to his own theory of moral obligation." * * * "Mr. Grimke's sojourn at Cincinnati, after visiting Oxford, will long be remembered. He appeared before the most enlightened part of our public, in three different places, on the great subjects of temperance, discipline, the bible, and general education; and contributed to raise, in society, an excitement on those topics, that cannot die away."

WASHINGTON COLLEGE.

Statement of the Course of Study and Instruction, pursued at Washington College, Hartford, Connecticut; with a catalogue of the Officers and Students. January, 1835.—This is a very satisfactory pamphlet, and must contribute to awaken and increase the interest

which all the members of the Protestant Episcopal Church feel, or ought to feel, in the, in a great degree successful and highly promising institution, of Washington College. The union of religious with academical instruction, is a purpose, which has ever been dear to Episcopalians. It has never been lost sight of by our brethren in the "mother country," and whatever may be said of individuals, the Episcopal Church in this country, collectively, is in no degree answerable for the unnatural and mutually injurious divorce of learning and piety which infidel philosophers, and ill informed and prejudiced Christians among us have laboured, alas with too much success, to effect. But we see the dawn of a better day. The utter failure of those colleges which have most assiduously excluded religious instruction, and the evils which Christians are beginning to experience from having their children taught at school what is called "general Christianity," that is, only its evidences and the principles it holds in common with "natural religion," cannot but promote the views and wishes of those Christians who love the good old way, who wish their children to believe as they do, and who are seeking for instructors who will inculcate both by precept and example the Christian religion as these parents hold and understand it. We invite the attention of Episcopal parents and guardians to the college before us, and though the claims on pious liberality nearer home are many and pressing, and ought first to be attended to, yet we have no hesitation in recommending to our friends, to assist as they may have ability, and in consistence with other claims the endowment of this valuable institution, and to say that a donation or legacy here bestowed, would be a good deed for "the house of God and for the offices thereof." The following extracts will induce, we trust, inquiry for the pamphlet on the part of those who wish more particular information.

History.—"The charter of Washington College was granted by the Legislature of Connecticut, in 1823, upon the petition of 'sundry inhabitants of the State, of the denomination of Christians called the Protestant Episcopal Church.' The memorialists were actuated, not only by a desire to advance the 'general' interests of learning and science, but also by the wish to afford to those persons, who are attached to the principles and usages of the Episcopal Church, an opportunity of placing their sons under the care of instructors of the same communion." The Rev. N. S. Wheaton, S. T. D., is the President. There are seven professors, viz: Mathematics and Natural Philosophy; Chemistry and Mineralogy; Botany; Law; Oriental Literature, and two of Ancient Languages, also a Tutor. The total expense, exclusive of clothing, varies from \$137 to \$184 annually.

Religious Education.—"No course can be deemed complete, which leaves the pupil ignorant of the grounds of moral and religious obligation, or of the nature of moral duty, as displayed in the revealed will of God. To inform his intellect, without placing it, as far as human means will avail, under the influence of religious principle, would be arming him with a fearful power, which is as likely to be exerted for the destruction as the conservation of the best interests of society."

• • • "While the writings of such authors as Paley and Butler are studied in the classical course, and illustrated by references to the Scriptures; the principles of revealed religion are more direct-

ly inculcated in lectures, by a member of the Faculty, before a biblical class; when connected portions of the bible are read in the original their doctrines explained, and the students questioned on the portions under comment." * * *

"Within the last year, the students have conducted a Sunday School in the College chapel, composed of children gathered from the population in the neighbourhood; with the most gratifying results in regard to the influence, both on the children and their teachers." * * *

"Prayers are attended every morning and evening in the College chapel, with reading of the scriptures; when all the students are required to attend. They are also required to attend public worship on the Lord's day, either in the chapel, or at such places as their parents or guardians may desire." * * *

"As College is designed, in the view of the Faculty, for the promotion of intellectual and moral improvement, and not for the reformation of the intractable and depraved, persons of doubtful character will be denied admission, and the immoral removed as soon as detected."

SELECTIONS.

SUNDAY DINNERS.

"Perhaps no one thing which at first view, appears to be of so little consequence, more effectually obstructs the way to moral reformation, than the fashionable practice of eating to excess on Sunday, especially at dinner. The whole energies of the brain thus become concentrated, as it were, on the stomach; and you might almost as well preach to a somnambulist during one of his paroxysms, or to a maniac, as to one who has just dined heartily. The person has indeed eyes, but he sees not; he has ears, but he understands not; he has a brain and nervous system, but it is benumbed and stupified; and he has a heart, but it cannot feel.

Now I do not speak of those alone who actually sleep in Church; for every one knows that neither the services, nor the day, nor the voice of divine truth will be likely to affect them. But I refer to a much larger, and perhaps more respectable class of the community. I refer to those, who, though they may not actually resign themselves to the arms of Morpheus, would yet do so, if there were no cinnamon, or cloves, or orange peel to masticate; or if they did not make a constant effort, and perhaps prick themselves with pins to prevent it.

There are many reasons why a person should eat a lighter rather than a heavier dinner on Sunday than on any other day, among which, is the fact, that most people use on this day, a less amount than usual of physical exercise. Another reason is, that the air of a Church, confined, and heated, and impure, as it often is, has somewhat of a stupifying tendency. Another reason still is found in the fact, that those who are accustomed to much exercise on every other day, are of course dull when they come to sit still an hour or two, under circumstances the most unfavourable.

But there is a stronger reason still, why we ought to eat light dinners on Sunday. Multitudes who were before drowsy in Church, but

have made the experiment of being a little more abstemious, have found themselves not only the more wakeful and happy for it, but the more active and cheerful and vigorous, in body and mind, not only during the whole day and evening, but throughout the succeeding day.

There are many other objections to this prevailing, and I fear, increasing practice, but perhaps enough has been said for the present. I will only add that the necessity which it involves, of increased expense, increased labour, and the employment of labourers, on a day intended for the improvement of the mind and heart of domestics, as well as others, renders the practice immoral, unchristian, and—to coin a term—unrepublican.—MORAL REFORMER.—*Boston Recorder*.



ON CHURCH GOVERNMENT.

(Continued from page 55.)

"In discussing the vitally important principle which has occupied our attention in the two last articles which I forwarded to your office, I have chosen to develop it by quotations from the standard writers of this and other countries, on political philosophy. I have some extracts still to offer, which I deem more valuable than either of those which have been given; and which will, perhaps, go as far as any can, to secure the assent of your readers. There is no age in the world's history in which the science of government was as well understood, as the one in which the constitutions of most of the states in this union were formed, and no country on the globe in which that science has been carried to greater perfection, than our own. We may appeal to these valuable documents, then, as exhibiting the fairest results of human experience. To them shall be my next reference, in support of a doctrine which they every where exhibit as fundamental in the theory of all republican institutions." * * * "I would respectfully refer the Episcopalians of Vermont to the 6th section of the 2d chapter of the Constitution of their own State. It reads as follows:—'*The legislative, executive, and judiciary departments shall be separate and distinct, so that neither exercise the powers properly belonging to the other.*' Upon this instructive enactment I offer no remarks; but having obtained such emphatic testimony from the North, I turn to the South in search of further evidence. The political sages of 'the Old Dominion,' (and no country on earth has produced so many, or such thorough-bred statesmen,) were well aware of the value of this important axiom. They knew that it must lie at the foundation of all free institutions. They were determined, therefore, to place it in the fore-ground of that scheme of government, which they were instructed to prepare for their own Commonwealth. Hence it is, that we find the very first sentence of the Constitution of Virginia to be this: 'We, the delegates and representatives of the good people of Virginia, do declare the future form of government of Virginia, to be as followeth: The legislative, executive, and judiciary departments, shall be separate and distinct, so that neither exercise the powers properly belonging to the others; nor shall any person exercise the powers of more than one of them at the same time.' It would seem as if these venerable patriots, were actually in haste to affix their seals to this vital doctrine. How far the Episcopalians of that state may have abandoned

in ecclesiastical, a principle which their fathers so strenuously maintained in political affairs, I have not the means at hand, of certainly deciding." • • • "They have transmitted the same spirit, with the same opinions, to their daughter state Kentucky, the 1st and 2d sections of the very first article in whose constitution are expressed in the following language: 'The powers of the government of the state of Kentucky shall be divided into *three distinct departments*, and each of them be confided to a separate body of magistracy, viz: those which are legislative to one; those which are executive to another; and those which are judiciary to another. *No person, or collection of persons, being one of these departments, shall exercise any power properly belonging to either of the others.*'

Amongst the New England States, the Constitutions of Rhode-Island and Connecticut were formed before the American Revolution, and indeed, if I mistake not, before the principle under examination had become an object of political attention. In them it is not mentioned; though the practice under them has been entirely coincident with it. In the constitution of New-Hampshire, which is the first that was formed after the separation of this country from Great Britain, it is expressed very distinctly: in that of Vermont also, as we have seen: and in that of Massachusetts so much stress is laid upon it, and such strong language employed to promulge it, that I cannot forbear copying the clause into this communication. It is embodied in their 'Declaration of Rights,' in order to mark it as fundamental. 'In the government of this Commonwealth the legislative department shall never exercise the executive and judicial powers, or either of them; the executive shall never exercise the judicial and legislative powers, or either of them; the judicial shall never exercise the legislative and executive powers, or either of them, *to the end that* (Mr. Editor, let me beg you to note very specially the reason which they assign,) *it may be a government of LAWS, and not of MEN.*'*

In the Middle States, Pennsylvania, Delaware and New-Jersey, at first departed from this maxim. Their constitutions have since been altered, however, and made to harmonize with it. Maryland has expressed herself thus: 'The legislative, executive, and judicial powers ought to be forever separate and distinct from each other.' North-Carolina has nearly copied the same words: 'The legislative, executive, and supreme judicial powers of government, ought to be forever separate, and distinct from each other.' The first article of the Constitution of Georgia, is the following: 'The legislative, executive, and judicial departments of government shall be distinct, and each department shall be confided to a separate body of magistracy.' I have not in my collection the constitutions of any of the new States, which have been within a few years added to our national confederacy. I am sure however, that the same doctrine will be taught in them; for I believe that American citizens every where, whose thoughts have been even in a very partial manner directed to these great subjects, now recognize the opposite doctrine as anti-republican and dangerous, and if they are decidedly so in the state, I see not why it should be otherwise in

* It would seem then, that no such amphibious personage, as a "Governor Judge," is allowed in Massachusetts. Indeed, such an office should be every where regarded as a sort of "Lusus nature," which cannot long breathe the air of this country.

the Church. Let 'ministerial' authority be kept free from the fetters and entanglement of human legislation. It is a sacred deposit committed to the apostles, and by them to their successors, for the good of the Church, and as the appointed means of salvation to a dying world; but let all authority that is strictly 'ecclesiastical,' viz: that which grows out of Constitution, Canons, &c, be constantly tested by a recurrence to the principles, and distributed according to the rules which regulate the ordinary political organization of the country, for it is strictly political. The reciprocal action of our civil and religious institutions upon each other will then be of the most salutary kind; for being animated by the same spirit, and fashioned according to the same theory of government, they will serve not only to illustrate, but also very materially to strengthen and sustain each other. The sound Episcopalian will thus necessarily be found a well-informed citizen, for he understands the government and administration of his country, by having studied the structure, and observed the regular operations of his Church."

"How, Mr. Editor, can an Episcopal clergyman defend his denomination from such charges as the one made by Rev. Mr. Converse of Vermont, and which most of us often find retailed at second hand amongst those who surround our churches,* viz. that its organization is at variance with the republican institutions of America and adapted only to the atmosphere of the transatlantic world? Surely he can only do this by comparing one with the other, and such a parallel must call for a knowledge of both. My firm belief in this respect is, that the constitution of the Episcopal Church, bears a stronger resemblance to that of our general government, or those of the several states, than will be found in any of our sister denominations. all that has been written, said, and insinuated, to the contrary notwithstanding. Their General Assemblies, Conferences, Associations, Convocations, Yearly Meetings, &c. &c, as far as I am acquainted with them, unite in themselves the Executive, Judicial, and Legislative powers. Now in our dioceses, the Bishop is the Executive, the Convention the Legislative, and the different courts, (that are created as such occasion arises,) the judicial power. The careful separation and adjustment of those co-ordinate branches of authority constitutes the characteristic excellence and chief glory of the government of these United States. The denomination by whom this adjustment is most successfully maintained, is entitled to the distinguished praise of bearing the strongest resemblance to that government."

OBSERVER.

* I will mention a fact which occurred in this neighbourhood last week. Some gentlemen were negotiating the purchase of one of those pestilential establishments, called *Free Churches*, in order to convert it into an Episcopal place of worship. It is a fine building in the bosom of a populous and destitute community. All the principal persons who had contributed to it, were favorable to the change. One of the leading men, amongst them, however, who on Sunday afternoon had expressed himself to that effect, in conversation, was found, to the astonishment of his neighbours, decidedly against the measure on Monday morning. "Our forefathers," said he, "led to this country from Episcopal persecution, and you know not what tyranny and oppression we are about to entail upon our children, by subjecting them to the yoke of the same principles." The individual who told me the circumstance, did not pretend to account for this change of views. He only knew that a minister of another denomination ("an honorable man," as Mark Antony would say) had preached in the Church, and lodged at the house of the person referred to, on Sunday night.

POETRY.

FOR THE GOSPEL MESSENGER.

LINES,

Suggested by the Conflagration of St. Philip's Church.

Oh! weep for our Zion her glory hath past,
And the Temple we cherished is fallen at last,
Its ruins still smoke from their flame covered bed,
And its ashes are mingled with those of the dead.

Oh! weep for our City, her pride is defaced,
And forever hath gone from the spot which it graced.
The stranger who greets our once favour'd shore;
Shall be pointed in pride to its beauties no more.

Oh! weep for the dead, o'er their time-hallowed sod,
No shadow now falls from the temple of God.
The spire is crushed, and the walls are laid low,
The monument's blackened and crumbling below.

Oh! weep for the living, the hallowed remains,
Of all that the tomb and the altar contains;
The aisles in whose stillness we tremblingly trod,
While we felt that we were in the presence of God.

Memento's of days to which memory clings,
Sweet relics of past but still cherished things,
Sole witnesses oft, of the vows which we made,
All swept from the earth like a summer cloud's shade.

Weep sorely for him who administered there,
'Tis his Father hath grieved, bid him never despair,
Round the altar of mercy the faithful will meet,
Till the mansions of glory their union complete. R.

RELIGIOUS INTELLIGENCE.

St. Philip's Church.—It took fire by a spark, (from a house near in flames,) lighting on the steeple, almost the only exposed part which was easily combustible, between two and three o'clock on the Lord's day morning, fifteenth of February, and before sunrise was totally destroyed. Divine service was held in the Sunday School house on that day, and in the morning the Rector preached to a weeping flock, from Matthew, xi. 29. The congregation convened on Monday, resolved to re-build the Church; to assemble in the most suitable place that could be procured; and recommended the Friday ensuing to be observed as a day of religious reflection, humiliation, and prayer. On that day the religious services were at St. Michael's, (it having been kindly loaned,) the Assistant Minister preached in the morning from Isaiah, lxiv. 11. The 137th Psalm, verses, 1, 2, 5, 6; the 80th Psalm, verses, 14, 15, 16, and 19, and the 29th Hymn were sung. In the afternoon, the Rector preached from Matthew vi. part of 9 and 10 verses. The 58th Hymn, and the 43d Psalm, three last verses were sung. The Methodists have kindly granted the congregation, for some Sundays the use of one of their Churches; the Baptists, offered their Lecture Room; the Medical College of the State of South-Car-

lina, and the South-Carolina Society, each their Halls; and St. Paul's Church of their vacant pews. The following document was drawn up in consequence of a resolution of the congregation:

Circular of the Congregation of St. Philip's Church.

Charleston, S. C. February 18, 1835.

RESPECTED FRIENDS—

It has pleased Divine Providence to permit us to be sorely afflicted. The countenances and demeanor, not only of our own members of every class and caste, but of our fellow-citizens generally, announce a public calamity. "Our holy and our beautiful house, where our fathers praised God; is burnt up with fire; and all our pleasant things are laid waste." Even if we could erect the most magnificent Church which has ever been, we should weep, when we remembered the Church whose noble structure, sublime columns, beautiful arches, and monuments of the costliest marble and the choicest sculpture, now lie in one common mass of smoking ruins. However a second temple might in its architecture and embellishments surpass the first, memory would unavoidably awaken grief, inasmuch as the symbols of the genius, and tender, and holy feeling of former ages, can never be restored, and the associations connected with that venerable edifice, can never, in all respects, be recovered. They were associations addressed to the understanding, the imagination, the heart, and the conscience—associations of every character, which can influence intelligent, social, and immortal creatures. That Church was dear to us, as originating with one of the earliest Christian Institutions, in North America; as the place in which men, eminent for their usefulness in our colonial history—the promoters of our political independence, the founders of our republican institutions; and our own immediate ancestors, had worshipped—in which had ministered, the early missionaries from the "Society for Propagating the Gospel in foreign parts," and those Clergymen who had taken a lead in planting among us the Protestant Episcopal Church, and in the management of our ecclesiastical affairs; and in which had been educated many, who, in our own State and elsewhere, have held the sacred office; and those pious, and distinguished laymen who have been the founders and best friends of the Episcopal Church in other parishes. In this point of view, may we not truly say to our Churches through the Diocese, and perhaps to some in neighbouring Dioceses, "she was the mother of us all." This was the place in which we and our children had been dedicated to God, had sealed our vows in the sacred rite of Confirmation, and month after month had participated of the memorials of the Redeemer's never dying love—in which too had been created, with respect to some of us, the nearest of earthly relations; in which our little ones were catechized and gathered into a Sunday School; and whence, as from their last home on earth, we had borne to the grave the dear friends, bone of our bone, and flesh of our flesh. It is intended to endeavour to revive, if possible, some of those pleasing and salutary recollections, by making the new edifice resemble the old, as nearly as possible; and we are encouraged by the information that a like attempt in relation to York-Minster, has been attended with the most gratifying success.

But there are far more important considerations involved in the loss we have sustained. A congregation, without a local habitation, other

than a temporary* one, is without a link almost essential to its union. We can scarcely hope to obtain a place in all respects suitable for public worship, sufficiently large to accommodate all the congregation. Some persons must be excluded. They will wander, and may be lost, not to our congregation merely, but to the cause of Christianity. We know that you must deeply sympathize with us; and is not our request, that you will assist us to rebuild our Church, reasonable, and entirely consistent with Christian principle? We suppose it to be scarcely necessary to say, that the Corporation will apply to the effecting our purpose, all the means at their command. We should be ashamed to ask assistance, if we did not feel a well-grounded confidence, that the members of the congregation will contribute, according to their ability, generously. But there are many individuals, who cannot contribute any amount worthy of being mentioned. An exact statement of the number of persons could not be made, but they were many, who and whose children literally had the gospel within our walls, without being subjected to the least expense. Some of them derived their chief means of support from the communion alms, and the private liberality of their brethren and sisters of the same household of faith. The number of persons of colour attached to this congregation, is unusually large, much larger than in any other Episcopal Church in America—there are of communicants alone, about 175. It is indeed one of the most afflicting circumstances, in our present condition, that for a time at least, how long we know not, a large proportion of the congregation must have their Christian privileges grievously interrupted, if not entirely suspended. We take occasion to observe, that we consider ourselves pledged, (a pledge which we think we may be permitted to say, in all humility, our conduct in times past will vindicate) should you be visited with a like calamity, to do what we can to mitigate your sorrows, to repair your loss, to satisfy you, that we are grateful, and alive to those bonds of union which are created by a common ancestry, a common country, and the same religious principles.

We address this letter to the community at large, because the Church, which we would rebuild, is identified with the colonial, revolutionary, and ecclesiastical history of our whole country. We appeal to the inhabitants of South-Carolina, because it is more particularly *their* history and biography, of which this Church was the memorial. We appeal to the citizens of Charleston, because this Church was an honorable monument of the taste, and public spirit, and piety of its founders—it was the ornament most attractive to the stranger, which every eye greeted, and the imagination and the heart must miss, whenever the vicinity is approached—a great moral monument, monitory, instructive and inciting, in the very midst of our city, which all would be delighted and benefited by beholding risen from its ashes. We appeal to our fellow Christians, who have promptly expressed to us their deep sympathy, who know and feel the obligation thus enforced by the Apostle: "Now, at this time, your abundance may be a supply

* We embrace this opportunity to record our sense of gratitude to the Rector and Vestry of St. Paul's, who kindly offered to our members the use of their vacant pews, and to our Methodist brethren, who have offered us the use of one of their Churches, and to our Baptist brethren, who have offered the use of their Lecture Room; also to the South-Carolina Society, for their kind sympathy and generous offer of the Society's Hall for the use of the Congregation.

for their want, that their abundance also may be a supply for your want." We appeal more especially to the members of the Protestant Episcopal Church, because this edifice decisively marked the love to God and man; the attachment to the Church of their vows; the generous spirit, and the high intellectual character of their fathers in the faith, by whom it was built, and of their immediate ancestors, by whom it was preserved and improved from time to time, and because its restoration will be an evidence of their solicitude, that the principles and institutions of the Church, in which they were educated, and which has secured the attachment of their maturer years, may be transmitted unimpaired to posterity. We humbly trust, that in the work before us, we have an especial eye to the honor of Him from whom we derive every thing, and to whom we are bound to give of the best that we have, and that "God, even our own God, will give us his blessing." Persuaded, that in our undertaking, we are consulting the welfare, the immortal welfare of mankind, we cannot but cherish the animating confidence, that good men every where will cheer and help us.

In preparing this address, we have been embarrassed, on the one hand, by a consciousness that we could not come up to the standard of feeling of the chief friends of the Church, and on the other hand, that to some persons we may appear to have said too much, but we have endeavored to do what we could in this holy, benevolent, and patriotic cause. We are respectfully,

C. E. GADSDEN, <i>Rector,</i>	}	COMMITTEE OF ST. PHILIP'S CHURCH.
DANIEL COBIA <i>Assistant Minister,</i>		
WM. MASON SMITH, <i>Chairman of the Vestry.</i>		

Extract of a Letter.—The following extract of a letter to Bishop Bowen, from a venerable member of the Presbyterian Church, residing at a distance from the City, as high in all moral excellence, as in the honour and confidence of his fellow-citizens, may not only interest our readers, but exhibit to them a feeling and conduct worthy of general imitation. It should be remarked, that the writer is far from being among the *wealthy* members of our community.

"On taking up the papers from Charleston this morning, I was greatly shocked to perceive, that a severe fire had again scourged the City, and that the sacred edifice of St. Philip's had been destroyed. This is a very heavy loss to the City. The interior of this Church was solemn and imposing; and its age made it venerable even in the eyes of those who felt no interest in it, as a building devoted to the worship of the most high God. Lamentations, however, would be vain. The renovation of this building with increased splendour, will be the resolution called for by the feeling of all religious men of every sect. Should that be the decision of those who have the right to decide, (for being of another Protestant denomination, I have no voice in the question,) I beg leave to offer my mite to the re-edification of this holy temple; and to request you to have my name put down for fifty dollars, payable in April, 1835, and fifty dollars, in April, 1836, if I be then living.

"St Philip's Church, was the mother of all the churches in the State, and entitled to all the veneration due to a parent from them. Many of my most honoured friends lie buried in its cemetery. I sip

cerely hope that it may be restored to its pristine dignity and beauty, and *that speedily*, that I may witness it ere I go hence."

Convention of the Diocese of South-Carolina.—The 47th Convention of the Protestant Episcopal Church in this Diocese, met on the 25th day of February last, and continued for three days. Business of considerable interest to the Diocese, came up for discussion, and some important points of Christian duty, were submitted and conducted with the utmost harmony and good feeling.

Bishop Bowen took the chair, *ex-officio*. The Rev. Dr. Dalcho was re-elected Secretary and Treasurer, and the Rev. Daniel Cobin, was appointed Assistant Secretary. Clergymen entitled to seats, 26, including the Bishop. The Convention was opened every day, with prayers and a sermon.

The Parish of St. Luke's was divided, and the Church of the Holy Trinity, Grahamville, was admitted into union with the Convention, in conformity with the 12th article of the Constitution.

The following gentlemen compose the Standing Committee of the Diocese for the ensuing year: the Rev. C. E. Gadsden, D. D. the Rev. P. T. Gervais, the Rev. Frederick Dalcho, M. D., the Rev. Christian Hanckel, the Rev. William H. Barnwell, Mr. David Alexander, Mr. Thomas Lowndes, Mr. James Jervey, Major Samuel Wragg, and Mr. Joshua W. Toomer.

The following gentlemen compose the delegation to represent the Church in this diocese, in the next General Convention: viz. the Rev. C. E. Gadsden, D. D., the Rev. Christian Hanckel, the Rev. Augustus L. Converse, the Rev. Joseph R. Walker, Mr. William Heyward, Mr. Thomas Lowndes, Philip Tidyman, M. D., and Mr. John Potter.

The Bishop's Address will be found in our previous pages.

The following preamble and resolutions were unanimously adopted: "Forasmuch as it hath pleased Almighty God, in his wise providence, to afflict St. Philip's Congregation, by suffering their beautiful and venerable Church, the pride of our City, to be laid in ashes; Resolved, That we sincerely sympathize with them in their sore affliction, and will use our best efforts to aid them in repairing their loss as soon as possible.

Resolved, also, that we recognize and acknowledge the hand of God in this distressing calamity; and whilst we view it as a subject of deep humiliation to the Church in this diocese, that we cherish the conviction that God hath done it for purposes of good to his people, and especially to those who have been the immediate sufferers."

The Committee appointed last year on the Bishop's Common Fund, reported certain resolutions, which were severally considered and unanimously adopted.

The Rev. Dr. Gadsden, reported on the General Theological Seminary. The Rev. Paul Trapier, was appointed a Trustee in the place of the Rev. Mr. Taylor, who has left the diocese, and the Rev. William H. Barnwell, an additional Trustee.

The alterations proposed by the last General Convention to be made in the Prayer book, were taken up for consideration: The first resolution was agreed to last year. The second was now unanimously adopted. The third was not agreed to; and the fourth was unanimously agreed to.

The report on the religious instruction of the coloured population, was taken up for consideration, and after considerable discussion, the following resolutions were adopted:

Resolved, that the Bishop be respectfully requested to address a Pastoral Letter on the subject (embracing so much of the report as he shall deem expedient,) to the clergy and laity of the diocese.

Resolved, that the Bishop be respectfully requested to prepare, or cause to be prepared, a Catechism and Scripture Lessons, for the use of the teachers, (Clerical or lay,) of our coloured population.

The next Convention is ordered to be held, on the second Wednesday in February next, being the day appointed by the Constitution.

Missionary Lecture.—The *thirteenth* was delivered at the appointed time and place, and the amount collected was \$14.

Diocesan Sunday School Society.—The anniversary meeting was held on the 27th of February, (being the Friday in Convention week,) The report of the Board of Managers was read containing the reports from the several schools of the diocese and will be published. The teachers were addressed and remarks made by clergymen present. The annual election was postponed to the Monday following. This meeting was opened and closed with prayers from the Book of Common Prayer as usual. A collection was made at the door amounting to \$7.

Society for the Advancement of Christianity in South-Carolina.—The 25th anniversary meeting was held on the 24th of February: after Divine service, and a Sermon by the Rev. Paul Trapier, the Society assembled in the Theological Library, when the Annual Report was read, and the officers for the year re-elected;—the Rev. William Barnwell, was elected to fill the vacancy in the Board of Trustees, occasioned by the resignation of the Rev. Allston Gibbes.

The Lord's day.—On the twenty-second of February, (it being Washington's birth-day,) the Sunday, was desecrated, not by the citizens of Charleston, for they commemorated Washington on Monday, but by salutes from the Revenue Cutter surprising all, and distressing the Christian community and interrupting their worship. The pure spirit of Washington would have been the first to condemn the proceeding, for he has left on record as his deliberative opinion that morality is essential to national prosperity, and that morality cannot exist without religion as its basis, and, let it be added, religion would soon be abolished if the seventh day observance were abolished.

Prince William's Parish.—*Extract of a letter.*—"I am of opinion that the prospects of our parish are now better than they have been, since its re-establishment in 1825. Since that time, the Church at Sheldon, has been covered in, floored, pewed, and a pulpit erected, additional pews have also been added. We have built a chapel in our village, (McPhersonville,) which is pewed, lathed, and plastered. We have also adopted a system for the establishment of a permanent fund. Fifteen hundred dollars have been subscribed, payable in five years, and there is a prospect of increase in our subscription list. In the course of the next summer, we will endeavour to have a parsonage erected.

Domestic and Foreign Missionary Society.—The receipts for one month, viz. from January 12, to February 12, amounted to \$3043 65 of which \$152 50, was from this diocese. The *Missionary Record* for February is chiefly occupied with the details of a decree of the king of Greece, respecting the Church of that country, and also of a law in relation to the press. The *Missionary* at Monroe, (Michigan,) writes of "an outpouring of the Holy Spirit on our Church," phraseology peculiar to other denominations, and liable to be understood as declaring doctrines, which we do not believe any minister of our Church will on reflection admit that he holds. The *Missionary* in Illinois writes: "I returned to my home, well pleased with this introduction to the fatigues and pleasures of a country missionary's life. The former are not few, the latter are peculiar; a holy feeling is experienced as the eye rests upon the humble dwelling, in search of which many a weary mile has been passed over, springing from the reflection that you are about to confer on one, two or more of the same profession and faith, the unexpected pleasure of meeting a missionary of their own beloved Church. When you have entered the door and announced your message, the warm pressure and upturned eye, assure you that you are welcome, and God is praised."

Edwards' Church, Northampton.—That the decendants of the puritans should name a place of worship, after a mere mortal man is not a little remarkable. The editor of the *Auburn Gospel Messenger* well remarks: "If any man should have a Church called by his name, were we Congregationalists, we would say, let that name be *Edwards*. But as Episcopalians, we must say, and there has been not a few severe things said of us for calling our churches after the names of scripture characters, that we are not in favour of adopting the names of uninspired men, whatever may have been their worth and estimation. It is not long since our communion was not a little excited by the proposition to call a new Church by the name of him whom Episcopalians delight to honour, the beloved and never forgotten *Hobart*. But the parish on reflection soon, and to their credit, yielded to the public sentiment and the name was changed. All we now mean to say on this point, is, if Christian churches may with propriety be called after the name of man, then it cannot be improper to call them after those holy ones whose virtues, and the account of whose toils adorn the pages of the inspired volume."

Sponsors in Baptism.—"So far as we know, (says the *Episcopal Recorder*,) the invariable practice in our Church is for parents to appear as sponsors for their children, when living, and of suitable character." In the diocese of South-Carolina, the far most prevalent practice, is to have the spousors selected from among the friends of the parents. Parents sometimes choose to be sponsors themselves, but in general regarding their relation to the child as in itself creating an obligation to educate him as a Christian, they seek for sponsors as auxiliaries, and in case of death as their substitutes.

Prayer-book.—The Congregational missionary in China, has translated it into that language. It has (or portions of it,) been translated

into the Cingalese, and is used in Ceylon by the missionary there. One of the English Wesleyan missionaries at Gibraltar, has recommended a translation of the Book of Common Prayer as best adapted to the wants of Spain, and the suggestion appears to us obviously judicious. There is less in it to offend the prejudices, and more to satisfy the inquiries of those who desire a general view of Christianity, as received by Protestants, than any *uninspired* book with which we are acquainted. A large part is occupied with judicious selections from scripture, another part with forms of devotion, which, without reference to the opinions of those who use them, have been esteemed by some of the greatest men of other denominations superior to all others in propriety fulness and beauty. In another part is found what we believe to be the best summary of Christian doctrine which has ever been framed, the thirty-nine articles, avoiding most happily the extremes of diffusive minuteness and defective generality. The catechism also contains in more simple language, and to a more limited extent, a view of the great outlines of Christianity. These, with a beautiful selection of devotional poetry, are combined in a single volume of moderate size. *Episcopal Recorder.*

P. E. Society for the Advancement of Christianity in South-Carolina.

The Librarian reports the following donations to the Library:

From *Mr. J. L. Valk*.—Fox's Book of Martyrs; or the Acts and Monuments of the Christian Church; being a complete History of the lives, sufferings, and deaths of the Christian Martyrs; from the commencement of Christianity to the present period. 2 vol. in 1, 4to.

From *Mrs. Frederick Kohne*.—Annals of the Swedes on the Delaware; by the Rev. John Curtis Clay, Rector, &c. To which is added, The Charter of the United Swedish Churches.

The Treasurer reports the following:

Receipt of \$50 from the communicants of the Church at Claremont, to constitute the Rev. Mr. Converse a life member of the Society.

Parish Library of St. Philip's Church.

The Librarian reports the following donations:

By *Mr. A. E. Miller*.—One bound vol. of the Gospel Messenger, for the year 1834.

By *Mrs. Letitia E. Cochran*.—Saurin's Sermons, and Buck's Works.

EPISCOPAL ACTS.
ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Diocese of South-Carolina.—On Sunday, February 15th, 1835, in St. Michael's Church, Charleston—Messrs. Stephen Elliott, sen.; James H. Fowles; Charles C. Pinckney, jun. and William Elliott, were admitted into the Holy Order of Deacons.

CALENDAR FOR MARCH.

- | | |
|--------------------------|----------------------------------|
| 1. Quinquagesima Sunday. | 15. 2d Sunday in Lent. |
| 4. Ash Wednesday. | 22. 3d Sunday in Lent. |
| 8. 1st Sunday in Lent. | 25. Annunciation of Virgin Mary. |
| 11.) | 29. 4th Sunday in Lent. |
| 13.) Ember-Days. | |
| 14.) | |

NOTE.

Unexpected occurrences have caused the arrangements for this number to be departed from.